

The Pacific Churchman

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NUMBER 6

IN THIS ISSUE:

THE NEW CHRISTIAN ADVENTURE

By J. H. Oldham

While the answer to the challenge of secular civilization must be first and foremost a new adventure of life, the adventure must include an adventure of the mind. It can be an adventure of the whole personality only if the Christian life is accompanied by a reflective interpretation of the implications of that life and if this interpretation is to reach those large classes who stand aloof from the Church, it must be given in a language which is familiar to them and which they can understand. While the witness of Christian lives is more potent than any intellectual statement, clear intellectual statement in the full light of modern knowledge is necessary to remove those inhibitions which hold men back from embarking on the Christian adventure, lest by so doing they should sacrifice their intellectual honesty and turn their backs on the realities of life, which all that is best in them tells them they must frankly and fearlessly face.

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A NEW YEAR'S PRAYER Take your new Prayer Book and turn to page 106. There, for the second Sunday after Christmas, you find a new Collect, Epistle and Gospel. The Gospel tells of the return of Joseph with "the young child and his mother" from Egypt. The Epistle is the superb passage from Isaiah which our Lord used as a text for his first "sermon" at Nazareth. The Collect is an ancient one revised: "Almighty God, Who hast poured upon us the new light of thine incarnate Word, grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen."

Now it happens that this year the second Sunday after Christmas is also the first Sunday of the new year and this note is to suggest to the Diocese that we all take this new-old prayer for our special petition to God at the beginning of 1930.

It is beautiful in its symbolism and timely, as are all things which have an eternal quality. It reminds us of the new light which God has thrown upon our way through Jesus Christ, the incarnate Word. The path along which we go is sometimes so dark that we know not which way to turn; it is sometimes so rough under foot that in the darkness we can only stumble and fall. Then the light of Christ shines; the path lies clear ahead of us; the rough places are made plain; we go forward unafraid.

Of that the prayer reminds us and comes through that reminder to its petition. The sun warms as well as illumines. The incarnate Word, the sun of righteousness, shining into our hearts, warms them, enkindles in them a devotion, a love, which burns so brightly that the flame can not be hidden. All the world can see it. It shines from the eyes; it shines in the movements of the body; it shines in the words that fall from the lips. Men see it and know that it is the flame of Christ, the kindling light of the incarnate Word.

But stay! This does not always happen. The light may shine into a heart so cold that it can not be warmed, a heart so stony that it will not burn. The prayer is the longing cry to God that our hearts may be neither cold, nor stony; that the light may enter and the flame burn and our lives be transformed. A good New Year's prayer! Let us all offer it to God.

A BOOK ON RELIGION The Rev. Dr. Clifton Macon was for so long a time a member of this Diocese and as rector of Trinity Church, Oakland, contributed so much to its life that although it is many years since he left we have never ceased to think of him as one of us. It is, therefore, with the pleasure and pride that springs from the sight of good work by one of our own that we welcome a book from his pen. It is called "Religion, Whence and Whither?" It is based on a series of lectures given at St. Bartholomew's, New York. It grows out of the author's long experience in dealing with the

perplexities of modern-minded people. It treats those perplexities in a simple, constructive way.

A great many doubts and difficulties arise through an entire misunderstanding of the Bible, its history and character. Familiar with the results of modern scholarship, Dr. Macon tells his readers what the Bible is, how it originated, what it reveals of the roots of our religion and then gives some wise directions about reading for devotion and for knowledge. In much the same fashion he treats the Church, showing its roots in Hebrew history, touching on the divisions which have so weakened it and stressing its meaning as a spiritual fellowship. From the Church the author passes to the creeds, over-emphasizing a little, I think, the role they have played as divisive forces and perhaps under-emphasizes their function as symbols. Nevertheless, it is a good, wholesome experience for people to read through the Athanasian Creed (which Dr. Macon quotes in full) and, noting what it is which according to that creed condemns a man to loss of eternal salvation, compare the creed and its damnatory clauses with the words and spirit of our Lord as portrayed in the gospels.

All this leads up to an earnest appeal for a new reformation, an appeal which from this author is putting again in newer and stronger words what is not unfamiliar to us who read the Church papers. The whole book is, as it were, summed up in the pungent question, "Is it (the Church) an archaeological society or is it a living organism?" The answer depends upon us, our faith, our devotion and our intelligence.

A SIGNIFICANT ANNIVERSARY On January 10 the League of Nations celebrates the tenth anniversary of the beginning of its work. The establishment of the League meant the introduction, as we all know, of an entirely new attitude toward international affairs. It substituted for self-interested diplomacy, open conference and recognition of world interests in the decisions which had to be made. It began its work with serious handicaps, the most serious presumably being the failure of the United States to join. But its ten years' record has been one of steadily growing strength and usefulness. It furnishes the foundation for all the significant movements which are now making toward the substitution of a law-governed world for one governed by jungle morality. The Kellogg treaties, in the formal renunciation of war as a national policy, represent the other side of the same movement. The two together make possible the gradual creation of a new world.

Movements of this kind we all recognize as being in line with the aspirations which all Christian people share and as steps toward the gradual building of a world order more akin to that of the Kingdom of God. It will be eminently in accord with the prophetic spirit which has come to us from the Old Testament as well as the New to note in our churches the significance of January 10.

A BELATED MESSAGE Through no fault of the editor this little note appears a month too late. The note is little in comparison; it is big in genuine feeling, for it is a note of appreciation to the Diocese and a host of friends for the utterly unexpected and quite undeserved events of November 5. The number who came to that quiet and beautiful Eucharist at the Cathedral, the friends who greeted Mrs. Parsons and myself afterward at the Divinity School, the great gathering of laymen at the evening dinner, the bishops from our California dioceses and our own clergy, the mayor and the university representatives, the clergy wives who were hostesses to Mrs. Parsons, the letters and telegrams, the lovely tea set from the True Sunshine missions, the forbidden envelope and its enclosures which make the trip to Lambeth so much easier—all these things made November 5 a memorable day. Mrs. Parsons and I are deeply grateful. We thank you all and especially those who had a share in the arrangements. We pray for God's blessing upon us all as we work together to serve Him in this Diocese.

He who loses wealth loses much. He who loses a friend loses much. He who loses courage loses all; hold on to your courage.—*Appleton.*

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The Bishop's Appointments

JANUARY

A. M.

- 12. Trinity, Hayward
- 19. Grace, Martinez
- 26. All Saints, Carmel

P. M.

- All Saints, Elmhurst
- St. Edmund's, Richmond
- St. James, Monterey

Churchmen's Round Table Luncheon

The Churchmen's Round Table luncheon held at the Commercial Club, Wednesday, December 18, attracted a large attendance. Among those present were: S. Van Wyck, J. H. Martin, T. F. Dredge, G. F. Roberts, V. J. Robertson, A. M. Beckett, P. C. Woodhouse, C. W. Eichbaum, E. A. Crellin, C. A. Vogelsang, R. Ward, E. W. Burr, M. S. Small, F. T. Foster, C. K. Sutcliffe, J. M. MacVean, J. S. Graham, C. M. Bradley, T. J. Ivans, E. M. Smith, F. E. Price and Mr. Hannaway.

It was annual election day and after a move to amend the constitution failed, the following were chosen to serve for the ensuing year: Directors—President A. M. Beckett, Vice-President P. C. Woodhouse, Secretary-Treasurer J. Maxwell MacVean, C. W. Eichbaum, G. F. Roberts, F. T. Foster, Victor J. Robertson, E. M. Smith and C. C. Powell.

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Vice-President Woodhouse then gave an enjoyable and interesting account of the origin of certain Christmas customs, after which adjournment was had.

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The Rev. Mr. Hirst has been acting as student pastor at the University of California and a member of the staff of St. Mark's Church, Berkeley. He has made a reputation for doing a fine, constructive service.

Our warmest good wishes are extended to the Rev. Mr. Hirst in his ministry.

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Rev. Bayard H. Jones Elected Dean of Reno Cathedral

The Rev. Bayard H. Jones, rector of All Saints' Church, Watsonville, has been elected as dean of Trinity Cathedral, Reno, Nevada, and will assume his new duties January 25.

The Rev. Mr. Jones will be greatly missed from our Diocese. In addition to his eminently successful administration of his parish, Mr. Jones has contributed substantially to the work of the Church at large. He has been a member of the Examining Chaplains, assistant secretary of the Convention and a member of the Committee on Revision of Apportionment. As a member of the last-named committee Mr. Jones made a most valuable contribution to the financial administration of the Diocese.

The many friends of Mr. Jones join in heartiest congratulations and extend good wishes to Mr. and Mrs. Jones for future happiness in their new home.

The following extract from a Watsonville paper gives warm testimony to the high regard in which Mr. Jones has been held in the community:

"The coming departure of Mr. Jones from this valley will cause a great deal of regret among all classes of people, notwithstanding the fact that it means for him a most gratifying promotion. Coming here from Paso Robles in August, 1918, he has for nearly eleven years taken a large place in the religious and civic life of the community. In that time All Saints' Church has grown from 96 to 229 communicants, while about \$12,000 in improvements has been added to the church property. The local church has led all the parishes of its class in the Diocese in gifts to the work of the general Church. Last year the Rev. Mr. Jones had charge of the Cathedral Building Fund in the southern end of this Diocese and this year he worked out a thorough revision of the financial problems of diocesan support. Mr. Jones graduated from the University of California in 1906 and was among the youngest in his class. He has an M. A. and an M. L. from that university. He studied also at Harvard and Oxford, England, and did further work at the General Seminary in New York. He is a charter member of the Watsonville Rotary Club, among whose members he will be missed. In departing from this city and valley both he and Mrs. Jones are leaving a place in the community which will be very hard to fill."

Father Wallace Receives Tribute

In a recent issue of the Oakland *Independent* the Rev. D. R. Wallace, vicar of St. Augustine's Church, Oakland, received a warm tribute for his activities in furthering the interests of the community, in these generous words of appreciation: "The Rev. D. R. Wallace has always found time to aid in all community activities and was four years vice-president and two years president of the Northern California Branch of the National Association for the Advancement of Colored People."

UPON OUR CITY'S HILL

By DORATHE H. PORTER

Upon our city's famous hill
A great cathedral grows;
It's steely tendons clutch the sod,
It's lofty spires ascend to God;
Each prayer, each brick He knows.

Unto the lowly manger-bed,
Wise men and shepherds bring
Their Saviour gifts of gold and myrrh,
Sweet frankincense for Him, or her,
While angel voices sing.

O, may we bring to this new home,
Upon our city's hill,
Real gifts, in truth, of purest gold,
And kind intent, with fragrance told
Of brotherhood, good will.

So shall the tender Christ child live,
In our cathedral wall
And breathe into your heart and mine
The blessings of his birth divine—
God's love and peace for all.

Unique Confirmation Service

An unusually unique confirmation service was held in St. Luke's Church, Los Gatos, Sunday, December 8, when a group of five boys from the Montezuma Mountain School (a private school for boys in the heart of the Santa Cruz Mountains, five miles from Los Gatos) were confirmed by Bishop Parsons. The service was unusual in that each of the five boys came from a different diocese and were confirmed in Los Gatos because they were never home during the year to receive the confirmation instruction. There are sixteen Episcopalians among the student body of 130. Of these, eight had already been confirmed and the others are yet too young to take this step.

After the service, which was held especially for this group at 5:00 p. m., all present went to the Hotel Lyndon for dinner, where a fine spirit of comradeship prevailed. The success of this venture is due entirely to the faithfulness of the



PUEBLO DORMITORY, MONTEZUMA MOUNTAIN SCHOOL, LOS GATOS

Rev. Leland Tracy, rector of St. Luke's, for the many trips he made to the school to give the necessary instruction, and to Bishop Parsons, who so kindly gave his time to make this special service possible.

Those confirmed were: Bradford McKee, Trinity, Sacramento; Lincoln Devereaux, Trinity, Portland; John Fisher, St. James, Los Angeles; Mandell Henry, Trinity, Seattle; James Hitchcock, St. Luke's, Los Gatos. Others present were: Robert Smith, St. Peters, San Francisco; Monty Whiteley, St. Bartholomew's, Ely, Nevada; Robert Menzies, St. Paul's, San Rafael; George F. Weld, son of the Rev. Dr. Weld of All Saints by the Sea, Montecito; Harvey Somers, St. Luke's, San Francisco; William Kroll, St. Paul's, Oakland; Jack Hood, St. Francis, San Francisco; Mr. Charles R. Greenleaf, instructor at Montezuma and lay reader from Trinity, San Jose; Prof. and Mrs. Ernest Andrew Rogers, head of Montezuma School.

Other Episcopalians at the school are from the Hawaiian and Philippine Islands.

Each Sunday morning two or three boys go to the early Communion service with Mr. Greenleaf at Los Gatos and even sometimes drive eighteen miles to San Jose for this service. Willingness to make these trips in the cold, winter mornings is a sign of real devotion to Christ and the Church in these boys. May they continue in this good work.

Japanese Christmas Tree Party

By ARCHDEACON PORTER

On the evening of Friday, December 27, a Christmas tree party was held at Christ Japanese Mission, 732 Buchanan street, San Francisco. Preceding the entertainment a baptismal service was held in the chapel, when four children were baptized in the presence of a congregation that filled the building. Immediately following this beautiful and impressive service the congregation adjourned to the parish hall, where a Christmas pageant was presented by members of the Church School.

The prologue of this pageant was the gospel for Christmas Day as recorded by St. John, first chapter: "In the beginning was the Word and the Word was with God and the Word was God." This was read in Japanese by Mr. O. Iwatsu, the Japanese layreader, and then was repeated in English by Mr. Joseph Tsukamoto, student at the Divinity School. The pageant consisted of six tableaux, the first representing the Annunciation. This was beautifully portrayed by two scholars. Between each scene appropriate scripture passages were read in both Japanese and English. The second act portrayed

the visitation of Mary to Elizabeth and the singing of the "Magnificat." The third act showed the shepherds seated around the fire in the Bethlehem fields. This was followed by portrayal of their visit to the stable in Bethlehem and of their worshipping the dear Christ Child. Appropriate carols such as "Noel," "O Come All Ye Faithful," "In Excelsis Gloria" and "Of the Father's Love Begotten" were sung at intervals.

The fifth tableau showed the visit of the wise men, with the singing of "We Three Kings of Orient Are." The pageant concluded with the portrayal of Emmanuel. This was preceded by the reading of appropriate scriptural passages such as: "I am Alpha and Omega, the beginning and the ending, which was and which is and which is to come, the Almighty," "I am the bread of life," "I am the true vine," and for forth.

The tableau showed the altar with Eucharistic candles burning, with the boys in red cassocks kneeling in adoration on one side and girls, arrayed in white, kneeling on the other side. The words of Institution were reverently repeated and a few verses of a Communion hymn sung. The pageant ended with the re-reading of the prologue: "In the beginning was the Word and the Word was with God and the Word was God," together with the text: "Lo, I am with you always."

The whole conception was beautiful and effective and was the work of Rev. John T. Sakurai, in charge of the mission. Father Sakurai is doing an excellent piece of work and has the assistance of the Rev. Mr. Terasawa. Mr. Joseph Tsukamoto, Mr. O. Iwatsu and a number of American workers. We feel that under his leadership greater

things are in store for this the mother mission for Japanese on the Pacific Coast.

Following the pageant there was a short talk from the Archdeacon and then a visit from Santa Claus, who distributed gifts to the children present. The evening's enjoyment came to a close with refreshments and a delightful social time.



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 Their Saviour gifts of gold and myrrh,
 Sweet frankincense for Him, or her,
 While angel voices sing.

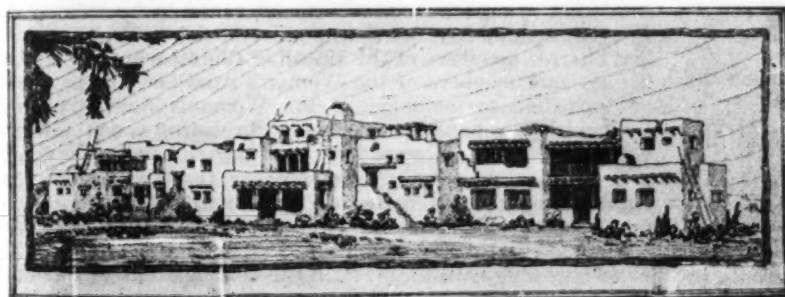
O, may we bring to this new home,
 Upon our city's hill,
 Real gifts, in truth, of purest gold,
 And kind intent, with fragrance told
 Of brotherhood, good will.

So shall the tender Christ child live,
 In our cathedral wall
 And breathe into your heart and mine
 The blessings of his birth divine—
 God's love and peace for all.

Unique Confirmation Service

An unusually unique confirmation service was held in St. Luke's Church, Los Gatos, Sunday, December 8, when a group of five boys from the Montezuma Mountain School (a private school for boys in the heart of the Santa Cruz Mountains, five miles from Los Gatos) were confirmed by Bishop Parsons. The service was unusual in that each of the five boys came from a different diocese and were confirmed in Los Gatos because they were never home during the year to receive the confirmation instruction. There are sixteen Episcopalians among the student body of 130. Of these, eight had already been confirmed and the others are yet too young to take this step.

After the service, which was held especially for this group at 5:00 p. m., all present went to the Hotel Lyndon for dinner, where a fine spirit of comradeship prevailed. The success of this venture is due entirely to the faithfulness of the



PUEBLO DORMITORY, MONTEZUMA MOUNTAIN SCHOOL, LOS GATOS

Rev. Leland Tracy, rector of St. Luke's, for the many trips he made to the school to give the necessary instruction, and to Bishop Parsons, who so kindly gave his time to make this special service possible.

Those confirmed were: Bradford McKee, Trinity, Sacramento; Lincoln Devereaux, Trinity, Portland; John Fisher, St. James, Los Angeles; Mandell Henry, Trinity, Seattle; James Hitchcock, St. Luke's, Los Gatos. Others present were: Robert Smith, St. Peters, San Francisco; Monty Whiteley, St. Bartholomew's, Ely, Nevada; Robert Menzies, St. Paul's, San Rafael; George F. Weld, son of the Rev. Dr. Weld of All Saints by the Sea, Montecito; Harvey Somers, St. Luke's, San Francisco; William Kroll, St. Paul's, Oakland; Jack Hood, St. Francis, San Francisco; Mr. Charles R. Greenleaf, instructor at Montezuma and lay reader from Trinity, San Jose; Prof. and Mrs. Ernest Andrew Rogers, head of Montezuma School.

Other Episcopalians at the school are from the Hawaiian and Philippine Islands.

Each Sunday morning two or three boys go to the early Communion service with Mr. Greenleaf at Los Gatos and even sometimes drive eighteen miles to San Jose for this service. Willingness to make these trips in the cold, winter mornings is a sign of real devotion to Christ and the Church in these boys. May they continue in this good work.

Japanese Christmas Tree Party

By ARCHDEACON PORTER

On the evening of Friday, December 27, a Christmas tree party was held at Christ Japanese Mission, 732 Buchanan street, San Francisco. Preceding the entertainment a baptismal service was held in the chapel, when four children were baptized in the presence of a congregation that filled the building. Immediately following this beautiful and impressive service the congregation adjourned to the parish hall, where a Christmas pageant was presented by members of the Church School.

The prologue of this pageant was the gospel for Christmas Day as recorded by St. John, first chapter: "In the beginning was the Word and the Word was with God and the Word was God." This was read in Japanese by Mr. O. Iwatsu, the Japanese layreader, and then was repeated in English by Mr. Joseph Tsukamoto, student at the Divinity School. The pageant consisted of six tableaux, the first representing the Annunciation. This was beautifully portrayed by two scholars. Between each scene appropriate scripture passages were read in both Japanese and English. The second act portrayed

the visitation of Mary to Elizabeth and the singing of the "Magnificat." The third act showed the shepherds seated around the fire in the Bethlehem fields. This was followed by portrayal of their visit to the stable in Bethlehem and of their worshipping the dear Christ Child. Appropriate carols such as "Noel," "O Come All Ye Faithful," "In Excelsis Gloria" and "Of the Father's Love Begotten" were sung at intervals.

The fifth tableau showed the visit of the wise men, with the singing of "We Three Kings of Orient Are." The pageant concluded with the portrayal of Emmanuel. This was preceded by the reading of appropriate scriptural passages such as: "I am Alpha and Omega, the beginning and the ending, which was and which is and which is to come, the Almighty," "I am the bread of life," "I am the true vine," and for forth.

The tableau showed the altar with Eucharistic candles burning, with the boys in red cassocks kneeling in adoration on one side and girls, arrayed in white, kneeling on the other side. The words of Institution were reverently repeated and a few verses of a Communion hymn sung. The pageant ended with the re-reading of the prologue: "In the beginning was the Word and the Word was with God and the Word was God," together with the text: "Lo, I am with you always."

The whole conception was beautiful and effective and was the work of Rev. John T. Sakurai, in charge of the mission. Father Sakurai is doing an excellent piece of work and has the assistance of the Rev. Mr. Terasawa. Mr. Joseph Tsukamoto, Mr. O. Iwatsu and a number of American workers. We feel that under his leadership greater

things are in store for this the mother mission for Japanese on the Pacific Coast.

Following the pageant there was a short talk from the Archdeacon and then a visit from Santa Claus, who distributed gifts to the children present. The evening's enjoyment came to a close with refreshments and a delightful social time.



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Preliminary Program for the 1930 Diocesan Convention

The eightieth Convention of the Diocese of California will be held in Grace Cathedral, San Francisco, beginning with the celebration of the Holy Communion at 10:00 a. m., Tuesday, February 4.

Preceding the Convention will be the reception by Bishop and Mrs. Parsons at the Women's City Club, 465 Post street, Monday evening, February 3, at 5:30 o'clock, and the annual dinners at the Women's City Club for the clergy, the laymen and the churchwomen at 6:15.

Program for Diocesan Convention

Tuesday, February 4

- 10:00 a. m.—Opening service; celebration of the Holy Communion; Bishop Parsons, celebrant; Bishop's address.
- 12:00 m.—Organization and business of Convention, in Grace Chapel.
- 1:00 p. m.—Luncheon, at Fairmont Hotel.
- 2:30 p. m. to 4:30 p. m.—Joint session of the Convention and the House of Churchwomen, in Cathedral.
Report of Diocesan Council.
Revenue and Diocesan Treasurer's Report.
Report on Cathedral plans.
Archdeacon's and Field Department Report.
Report on Religious Education.
Report on Social Service.
- 8:00 p. m.—Annual Convention of the Young People's Fellowship of the Diocese.

Wednesday, February 5

- 7:30 a. m.—Celebration of the Holy Communion.
- 9:30 a. m.—Opening devotions, followed by business of the Convention, in Grace Chapel.
- 1:00 p. m.—Luncheon, at Fairmont Hotel.
Department luncheons will be held at this time—Social Service, Religious Education and so forth.
- 2:30 p. m. to 5:00 p. m.—Continued business of the Convention.
- 7:45 p. m.—Devotional service, in the Cathedral, with united choirs. Address by the Rt. Rev. Charles S. Reifsnider, Bishop of North Tokyo, Japan.

House of Churchwomen Pre-convention Notes

By HARRIET G. HOLMES

The Churchwomen of the Diocese of California are planning a particularly interesting program this year in happy anticipation of the twenty-fifth anniversary of the institution of the the House of Churchwomen and the fiftieth year since founding of the California Branch of the Woman's Auxiliary—silver and gold anniversaries. Convention week begins on Monday, February 3, with the usual informal reception by Bishop and Mrs. Parsons, to be held this year at 5:30 p. m. in the American room of the Women's City Club, 465 Post street, San Francisco. The reception will be followed at 6:15 p. m. by the annual dinners of the clergy, laymen and House of Churchwomen—all at the Women's City Club. Price per plate for the dinners will be \$1.40. A hospitality committee will act as guides to the various dining and reception rooms.

The Churchwomen's dinner will be held in the club auditorium where we hope ample provision can be made for the many who will be present on this special anniversary occasion. Following the dinner a Church pageant will be presented by Mrs. Kathryn Northrup, vice-president of the House of Churchwomen and director of religious education and pageantry in the Convocation of Oakland.

Please be prompt in securing dinner tickets, which may be obtained by sending check or money order and enclosing a stamped, self-addressed envelope, for return of tickets, to Miss Sarah Collier, 2520 Octavia street, San Francisco, telephone Ordway 8057; price, \$1.40. No reservations will be received after Sunday evening, February 2. East Bay residents may obtain their tickets from Mrs. W. H. Cameron, 6124 Chabot road, Oakland, telephone Olympic 8879.

It is hoped that all charter members of the House of

Churchwomen may be present at this dinner. Please note change of place and price of dinner.

On Tuesday, February 4, at 10:00 a. m. the opening service of Convention will be held in Grace Cathedral. Delegates and alternates to the House will assemble in the Guild Hall, 1217 Sacramento street, at 9:30 a. m. to register and obtain badges, preceding the Cathedral service. The House will organize for business immediately following the service and will be in joint session with the Convention of the Diocese on Tuesday at 2:30 p. m. in Grace Cathedral.

Wednesday, February 5, there will be all day sessions of the House and on Thursday, February 6, in joint session with the annual meeting of the Woman's Auxiliary to the National Council.

During Convention luncheon will be served at the Fairmont Hotel on Tuesday, Wednesday and Thursday at 1:00 p. m. Complimentary tickets will be furnished the clergy and their wives and the deaconesses of the Diocese. To the following groups tickets will be 50 cents each: Officers of Convention and lay delegates; officers, delegates, alternates and charter members of the House of Churchwomen wearing badges and members of the Woman's Auxiliary. Badges will be furnished to members of the Woman's Auxiliary (not wearing House badges) at entrance to dining room. Visitors will be cordially welcomed but will pay full price, 75 cents.

The House hospitality and expense fund will cover remainder of expense, including service tips. It will provide for the usual entertainment as guests of clergymen and their wives living at a distance from San Francisco. This fund will be raised, as in the past, in the convocations of Oakland and San Francisco.

Lay delegates will receive special Convention rates if they register as delegates at any of the following San Francisco hotels: Wilshire, 340 Stockton street; Stewart, 353 Geary street; Sutter, Kearny and Sutter streets.

The program for the House of Churchwomen will include the president's address, report of the nominating committee, election of two vice-presidents, one from Convocation of San Francisco and one from Convocation of Oakland; also election of three women to serve on the Diocesan Council. Talks will be given upon women's work in the Diocese, under the headings of racial work, social service, religious education and national organizations. There will be special addresses, the subjects and speakers to be announced in printed dresses, the subjects and speakers to be announced in printed programs issued when Convention meets.

Seminar Spring Program

The subject to be studied during the spring term of the Clergy Seminar will be "The Historic Christ." At each meeting a review of one of the recent historic accounts of the life and work of Christ will be given by a member of the Seminar.

For the first three months the books and reviewers will be as follows: January 20—"Jesus of Nazareth," by Klausner, Dr. Powell; February 17—"Behold the Man," by Bettelmeyer, Dr. Ridgley; March 17—"The Master," by Bowie, Rev. L. B. Thomas. The remaining reviews will be announced later.

It is anticipated that this method of studying the historic Christ will be found most interesting and valuable. At this critical period of the Church, when the whole meaning and value of the historic Christ has been re-interpreted from the various points of view, this course of studies by the Seminar will be found most opportune and valuable.

The annual Seminar dinner will be held at the Women's City Club on Monday evening, February 3, at 6:15.

November Pacific Churchman Wanted

As demands for the November issue of The Pacific Churchman have exceeded the supply, will some of our subscribers who do not keep a file of the paper please affix a one-cent stamp and mail to the editor, 1215 Sacramento street, San Francisco, and oblige.

The day is coming when nations will flee from armament as from a plague. For history shows that when a nation takes to arms and flaunts its power it is inevitably sounding its own doom.—Dr. George O. A. Buttrick.

WITH THE ARCHDEACON

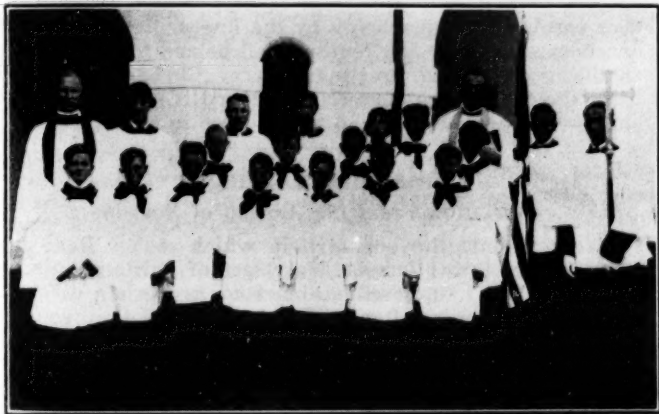
The Archdeacon's Appointments

JANUARY

5. St. John's, Capitola Calvary, Santa Cruz
8. Incarnation (parish meeting)
12. Opening service at new mission at Atascadero
13. St. Francis (parish meeting)
15. St. Paul's, Walnut Creek (parish meeting)
17. Holy Innocents, Elmhurst (parish meeting)
19. San Quentin Prison Trinity, Point Richmond
20. St. David's, Pittsburg (parish meeting)
26. Trinity, Oakland

The Archidiaconal residence is now 1905 Broadway, San Francisco. Telephone Fillmore 1873.

Congratulations are due to the Rev. Dr. Hodgkin, rector of St. Mark's, Berkeley. He has been honored by being elected president of the California State Tuberculosis Association. He is the first non-medical president in its history. In addition to the duties attached to the administration of his large parish Dr. Hodgkin is a leader in civic betterment in Berkeley and Alameda County and has a State-wide reputation in the realm of social service. By his wise leadership he has



VESTED CHOIR, ST. FRANCIS, SAN FRANCISCO

won the esteem and respect of a large number of non-Episcopalians. For the benefit of Church people throughout the Diocese who have not had the privilege of knowing the rector of St. Mark's intimately, let us say that he has been a member of the Department of Church Extension for a long period of years and the missionary cause in our Diocese of California owes a great deal to his wise counsel. The Tuberculosis Association has honored itself by choosing him as its president and we wish him every success and blessing.

The Ladies Guild of the Church of the Good Shepherd, Belmont, has recarpeted the little building and is accumulating funds for the repainting of the church and for the installation of plumbing. These are much needed improvements. The work continues to progress under the leadership of Mr. W. Jay Overton, layreader in charge.

Word has been received from the clerk of St. Mark's Mission, Crockett, stating that the Mission Board will increase its pledge toward the stipend of the vicar on January 1 from \$10 a month to \$25 a month. This is one evidence of the fine work the Rev. Mr. Silverlight is doing in Crockett and the people of this mission, established only a year ago, deserve high praise and commendation.

Through the kindness and generosity of a young lady of St. Peter's Church, Oakland, Christmas boxes containing toys and candy were sent to the children of St. Andrew's Mission, Point Reyes, and to St. Martin's-in-the-Field, Annette. These

gifts were deeply appreciated and our sincere thanks go out to the kind donor.

The people of St. Francis Community Church, San Francisco, have made application to the Bishop and Standing Committee to be admitted as a parish. This is a great step forward and is another evidence of the fine work being accomplished under the leadership of the vicar, the Rev. Carel J. Hulsewe. On the occasion of the Archdeacon's recent visit there was a vested choir of boys who sang well and conducted themselves most reverently during the service. The Church School at St. Francis continues to increase in numbers and the enrollment is now over 400. It is a real community school ministering to the children of some eight or nine denominations.

The visit of Dr. Glazebrook to our Diocese was a source of spiritual blessing to many. He spoke to groups of men, women and young people in San Francisco, the East Bay region and the Peninsula district and his messages were deeply appreciated. He is a fine Christian gentleman, simple and sincere and manifests a great loyalty to our blessed Lord. While he appealed to the emotional rather than the intellectual, we feel that his message was a needed one to many of us. We recall the words of the Bishop of Colorado, who said: "From the beginning of the Christian era down to this time Jesus Christ has been patronized by intellectuals who are interested in Him but who do not feel the need of Him." Dr. Glazebrook emphasized the fact of our need of the dear Christ. It fitted right in with the Advent thought:

"Then cleansed be every Christian breast
And furnished for so great a guest;
Yes, let us each our hearts prepare
For Christ to come and enter there."

Elsewhere in this issue appear two of the poems used by Dr. Glazebrook in his addresses.

St. Columba's Chapel, Inverness, has suffered a severe loss in the death of Miss Josephine M. Hyde, for many years a devout church worker, a loyal trustee and official treasurer of the mission. She had been far from well for some time but to the end she had in mind the work of the Church. She is going to be greatly missed and we pray that her memory will be blessed for ever more. Miss Alice Phillips of Inverness has been appointed to succeed her as trustee of the little chapel, while Mrs. H. D. Bowen of Berkeley is the new treasurer. Services are held just during the summer.

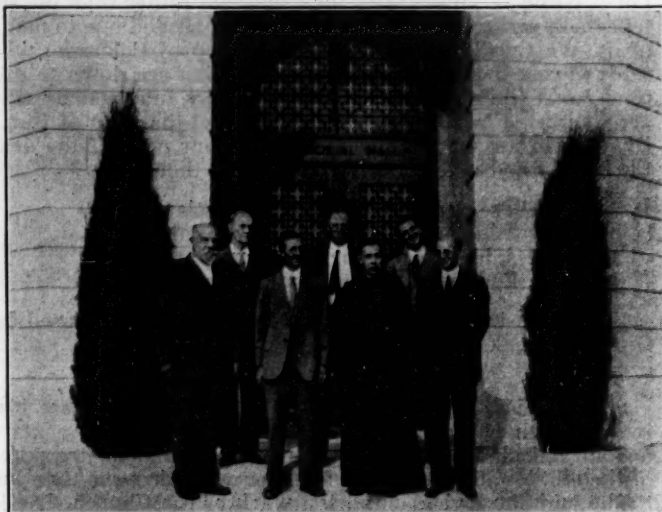
The Archdeacon visited St. Andrew's Mission, Point Reyes, on the second Sunday in December. He spoke to the children of the Church School and held a brief morning service immediately thereafter. The people of this little community are of all denominations and our Church is the only religious force at work in the community. Sunday School is held under the leadership of Mrs. R. L. Grandi, a devoted Church worker, at 9:30 o'clock in the hall over Grandi's store and it is planned to hold during the new year a morning service at 11:00 o'clock at least on the second Sunday of each month. Mr. Merrill S. Small, layreader of the Church of Our Saviour, Mill Valley, has kindly consented to help in this regard.

At invitation of Miss Avis Harvey, director of religious education of the Diocese, and through the courtesy of the rector and people of St. Paul's Church, Oakland, a group of clergy and their wives and others interested in religious drama spent a delightful evening on Friday, December 13, at St. Paul's parish house. After a delicious dinner two plays were beautifully given under the direction of Mrs. Catherine Northrup, well known for her dramatic gift. One dealt with missionary work in China and emphasized the fact that in order to win the Chinese we ourselves need to live the life, we need to bear witness to the dear Christ. The other was a

miracle play dealing with the Nativity. Both conveyed a real message and touched all hearts. They made us realize more than ever that pageantry and religious drama can be and should be a great factor in religious education. The Church and the Diocese is fortunate in such a leader as Mrs. Northrup to guide us in this phase of religious education.

With the Rev. Charles Thackeray of Paso Robles, the Archdeacon visited Atascadero on the evening of December 17. A meeting of Church people living in the vicinity was held in the Atascadero Inn which, by the way, is under the direction of Mr. and Mrs. Bartholomew, both Church people. It was decided that the time is ripe for starting services in this progressive community and the Archdeacon is planning to hold the first service on Sunday, January 12, at 11:00 o'clock. A guild is being formed and a mission committee to work with the Rev. Charles L. Thackeray. There are some consecrated, loyal Church people in Atascadero and a beautiful lot, together with \$1000 toward the erection of a suitable building, have been offered our Church. We feel that a great opportunity confronts the Church in this section of the Diocese.

The Rev. James Tancock, rector of St. Paul's, Salinas, and vicar of St. Mark's, King City, and St. Luke's, Hollister, had a very narrow escape in an automobile accident on the San Juan Grade on his way back from a service at Hollister. His automobile was completely demolished but miraculously he escaped with a few bruises. An automobile is essential for



VICAR AND VESTRY, ST. MARK'S, CROCKETT

caring for his large field and he has generously used his car without any assistance from the Diocese. We think it only fair that something be done to help him in obtaining a new automobile and hope that it will be possible to do so. He has done a fine piece of work and has the esteem and regard of his parishioners. We are all thankful that he escaped serious injuries.

King City, and especially our St. Mark's Mission there, has been saddened by the sudden death of Mr. John Campbell, for many years the senior warden of our little church. He was a devoted and loyal member of St. Mark's and his wife has been a tower of strength in the Ladies Guild. We extend to her and her children our sincere sympathy. May comfort and consolation be theirs in their great sorrow.

The other month when the Archdeacon visited St. Martin's-in-the-Field, Annette, which is located in the mountains forty miles east of Paso Robles, he promised the twenty-five members of the Church School that if they increased the attendance to thirty-five for three Sundays in succession he would give them a treat. The following letter from Mrs. Grace Whallin, superintendent of the little school, has just been received: "There were forty-three present at Sunday School last Sunday and exactly thirty-five the two Sundays before. The children feel so good to think they won. They did lots of coaxing to get their fathers to come and most of them succeeded. There were nine men present last Sunday and sev-

eral visitors. We are in hopes of getting Mr. Jordan, who lives toward Parkfield, to come and lead a men's class. I am quite sure there are several men who would come if they had a good leader. With best wishes."

Seventeen years ago a young Japanese student named Light S. Mayekawa graduated from our Church Divinity School. He had gained the affection and regard of both the teaching staff and the student body and after his ordination to the diaconate returned to Japan to minister to his own people. At Sendai he has built up a fine work. His Sunday services have an average attendance of more than one hundred people, while he has a Sunday School of one hundred and fifty children. We are all proud of what he has accomplished and wish him continued success and every blessing.

On Christmas Eve the Archdeacon celebrated the Holy Eucharist at Trinity Church, Hayward. In addition to the regular congregation there was a large representation of young people from the De Molay and Job's Daughters organizations. The church was crowded and after the services the choir was entertained in the vicarage and all had a happy time. We are glad to be able to report that the vicar, the Rev. J. A. Ten Broeck, is recovering from his serious illness and we hope will soon be able to take full charge of the work again.

At 11:00 a. m. Christmas Day the Archdeacon had the privilege of sitting in the congregation with Mrs. Porter at St. Luke's Church, San Francisco, the Rev. W. W. Jennings, rector. It was a deeply impressive service and the beautiful church, with its atmosphere of reverence and worship, the dear carols sung remarkably by the fine male quartette, the excellent sermon by Mr. Jennings, all helped to fill with real significance the old greeting, "Merry Christmas," and to bring the dear Christ nearer to us. May His spirit go with us and guide us in our work in the Diocese in the new year.

Calavada Marriages

By THOMAS JENKINS, Bishop of Nevada

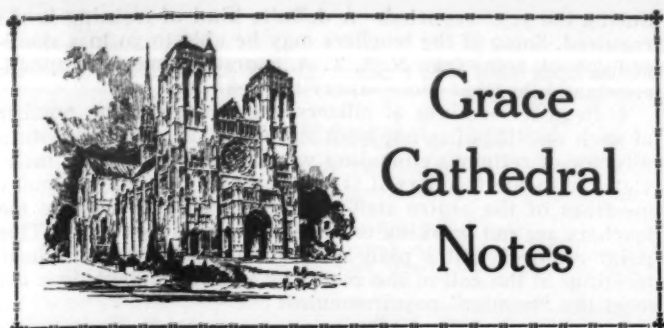
Divorce is not the only article which makes Reno and other Nevada towns famous. Marriages of California people in Nevada are, I suppose, as numerous as Nevada divorces. Couples come daily, often by airplane. Why they come is usually to escape the publicity required in their own State. Sometimes they come just for a lark, as some have told me. The California law requires three full days to intervene between the issuing of a license and the day of marriage, making five days in all. This is a good law and comports with the spirit of our marriage service, which provides that the banns may be published and that the service be rendered publicly in the presence of "friends and neighbors." These hurrying couples who come over to us usually appear without warning or notice of any sort and with no witnesses, saying nothing of "friends and neighbors." Sometimes they want to be married in the hotel, usually in the minister's house. They often ask whether the minister can furnish witnesses, which some ministers are quite glad to do!

It is all a bad business. Who knows the truthfulness of the stories they tell—whether they have been divorced; whether they are baptized; whether there are other obstacles which bar their marriage by a Christian minister.

But I am particularly interested in couples who come claiming membership in the Episcopal Church—one or both of them. And they are very many. The whole business, as I have had occasion to study it, points to a lamentable failure on our part to teach our young people the sanctity of marriage and the way of getting married. I am convinced that the less we have to do with marrying such couples the better it will be for the witness of the Church to the soundness of the act and the integrity of the home. In this I fear we are not wholly beyond blame. I grant it is not always easy to turn couples away, knowing that others are waiting to perform the act and get the fee. And with many it is obviously the fee which accounts for the readiness with which all and sundry comers are accommodated.

The California law, so good, ought to be respected at least by us who are bound by the provisions of the Prayer Book. And I have reason to know that with most of us it is. But

(Continued on page 10)



The choir and chancel of the remodeled crypt are shown in this picture taken while the Christmas greens were in place. Save for the lessened depth of the chancel little change is apparent except to those familiar with the former arrangement.

This view of the exterior of the crypt shows how it was cut back to make room for construction of the crossing and transepts. In a few months the steel frame of the crossing will tower nearly a hundred feet above the roof of the crypt.

Rapid, well-planned work on the part of a skilled force of carpenters made possible the completion during December of an interesting alteration of the crypt of the cathedral without interruption of services. To allow construction to proceed on the crossing and transepts the crypt chancel was shortened by about twenty feet, a new wall was built across the west end of the crypt and the old semi-circular, brick wall removed. The whole alteration program went through without a hitch and now that the walls have been re-tinted and considerable painting done, the interior of the crypt is even more attractive than before. Work was started Monday morning, December 2, and in that week one tier of choir stalls was removed, the altar and carved wood paneling moved twenty feet nearer the congregation and the surplus choir stalls placed across the rear of the crypt. The following week saw the new wall in place and then began the work of tearing out the old temporary woodwork and masonry to make way for new construction. Since the choir stalls which were removed were not in regular use, the alteration in no way limits the usefulness of the crypt and for all practical purposes it is as before. On special occasions the raised stalls in the rear will be available for seating visiting choirs.

The steel frame of the sacristies, which are on the north side of the chancel, is now almost complete and concrete will soon be poured for this unit. Included in it will be sacristies for the Bishop and dean, a room for visiting clergy, a boys' choir room and a cathedral office. There will be entrances on Jones street and direct connections, of course,



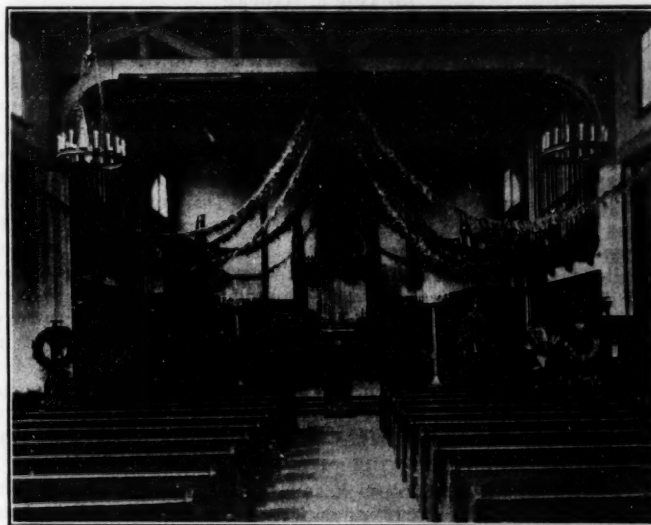
EXTERIOR VIEW OF CRYPT

with the cathedral. Part of the money for the boys' choir room was provided by the boys and girls of the Diocese in their Advent offering a year ago.

Installation of the Gustavino tile vaulting in the Chapel of Grace and baptistery is under way and when this is in place the interior will be well toward completion. Stained glass for the windows has arrived from the studio of the artist who designed it but will not be put in place while other operations are in progress, because of the danger of breakage.

"An achievement of such moment as world peace does not just happen," said Bishop Parsons, in his Christmas morning sermon in the cathedral. "It must be won through an ardent and persistent campaign to mold world sentiment. The peace promised at Christ's coming will not drop down upon us out of heaven. The angels' song, as usually given, is 'Peace on earth, good will toward men' but the later translations give it 'Peace on earth among men of good will.' That means that each of us must find, first of all, a real personal peace in his own heart."

"If Christ had appeared among the savages of Central Africa He could have achieved nothing," declared the Rt. Rev.



INTERIOR VIEW OF CRYPT

William Hall Moreland, in the course of a sermon in the cathedral on December 15. "God could not be revealed in human beings until they had reached a certain stage of evolution. . . . Why were the Jews chosen? They were not chosen. The Jews had sought God more earnestly and understandingly than all other races. Therefore, to them came the unique glory of being the race that gave Jesus Christ to the world. It was not because God chose the Jews; it was because the Jews chose God."

To aid in disseminating the message of the San Francisco Community Chest, the cathedral will again give a part of the time it is on the air over Radio Station KGO to statements of the Chest's work and need. The cathedral is on the air from 11:00 to 12:00 on the first and third Sundays of the month.

Plans are being made to hold a brief service of thanksgiving during the Diocesan Convention, early in February, beside the part of the cathedral under construction. When the Convention was in session last year preparations were being made to erect the steel frame of the chapel. Now the chapel is nearly finished and work is well started on a major portion of the main body of the cathedral.

The Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo, will preach in the cathedral on January 26. Bishop Reifsnider is in the United States to aid in raising \$2,656,000 to rebuild St. Luke's International Hospital, Tokyo, as an American medical center. St. Luke's Hospital has been characterized as one of the Church's most important missionary enterprises in foreign fields and is leading the way to modern hospitalization in a country where the infant

mortality rate is four times that of New York City and the tuberculosis rate three times as great. Eighty per cent of the poverty in Japan is said to be caused by disease. Since the fire and earthquake of 1923 the hospital has been housed in temporary wooden buildings. Construction of a modern building has been started and a considerable part of the necessary funds has been promised.

San Francisco will be visited by the Rt. Rev. F. L. Deane, D. D., Bishop of Aberdeen, in February. The Bishop of Aberdeen comes in the interests of the Bishop Seabury Memorial, an American shrine in Scotland, and he will preach in the cathedral, February 25.

Gifts to the Lydia Paige Monteagle Memorial amount to more than \$20,000 and new gifts are being received from day to day. There are undoubtedly many who wish to give toward this memorial and it is suggested that they send gifts now to the Cathedral Building Fund office at 1122 California street. The total amount needed for the memorial portal is \$42,000.

Religious Education Notes

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Almighty God, Who hast created man in Thine own image, grant us grace fearlessly to contend against evil and to make peace with oppression; and that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy holy name, through Jesus Christ, our ord. Amen.

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mortality rate is four times that of New York City and the tuberculosis rate three times as great. Eighty per cent of the poverty in Japan is said to be caused by disease. Since the fire and earthquake of 1923 the hospital has been housed in temporary wooden buildings. Construction of a modern building has been started and a considerable part of the necessary funds has been promised.

San Francisco will be visited by the Rt. Rev. F. L. Deane, D. D., Bishop of Aberdeen, in February. The Bishop of Aberdeen comes in the interests of the Bishop Seabury Memorial, an American shrine in Scotland, and he will preach in the cathedral, February 25.

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Field Department Notes

CANVASS INCOMPLETE WITHOUT CAREFUL FOLLOW-UP

Success or failure may depend upon reaching individuals not seen by canvassers or others who might increase pledges if needs were known.

The Every Member Canvass in conception and application embraces four practical steps, all of which are essential to thorough-going operation. They are:

1. Set up—preparation.
2. Sign up—the actual personal visitation at a given time.
3. Follow up—a careful gleaning of the field to gather in those who have not been seen or those who may increase pledges; it also includes following through to see that pledges mean payments.
4. Check up—frequent examination of the items of the parish budget, preferably once a month; and monthly statements to pledgors.

The annual Every Member Canvass never can be a complete canvass unless every member is reached. It is doubtful if in the ten years during which the Church has made use of the Every Member Canvass a single parish has been able to reach every individual member on a given date. That would be perfection—and there has not yet been the perfect canvass.

There is one element of a real Every Member Canvass which has not been given the serious consideration it deserves, namely, the follow-up plan. Yet this follow-up plan is as much a part of the Every Member Canvass as the actual visiting of individuals on a day set for that purpose.

The follow-up plan is neither more nor less than a plan to carry through what has been started and no canvass is complete until the opportunity has been given to every individual to talk things over and to give his pledge for the support of the Church's Program—parish, diocesan and general. Many a parish canvass has been a failure because it stopped with the effort of a single day, leaving a large section of the membership out of the picture.

On the other hand, many a canvass which would have been a failure if stopped at the end of a given day has been turned into a greatly successful enterprise by the response of individuals who have only been reached by those who were interested enough to follow through.

The genius of the processes of the Every Member Canvass requires that no single individual within the Church shall be refused opportunity to do his share in the propagation of the Gospel by giving his support to it in the only way most of us can do so, save by our prayers and our local effort.—*The Church at Work.*

Who art with the Father and the Holy Ghost one God, world without end. Amen.

Prayer for Christian Service

O Lord, our heavenly Father, Whose blessed Son came not to be ministered unto but to minister, we beseech Thee to bless all those who labor in social work. Endue them with wisdom, patience and courage to strengthen the weak, to raise up those who fall, to comfort the suffering, the friendless and the needy, that, being inspired by Thy love, they may worthily minister in Thy name for the sake of Him Who laid down His life for us, the same Thy Son, our Saviour, Jesus Christ. Amen.

Prayer for Those in Industry

O Lord, Who in the gift of Thine only Son hast encouraged struggling mankind, grant that the labor movement may be wisely guided into a greater vision of usefulness, that employers of labor may fashion their dealings according to justice and that the way of those in industry may lead to that Kingdom toward which Thou hast pointed us, through Jesus Christ, our Lord. Amen.

Young People's Fellowship

OF THE DIOCESE OF CALIFORNIA
OFFICERS

President.....Arthur B. Chase, 2511 Dana street, Berkeley
Secretary.....Edward Lumley, 1436 Union street, San Francisco
Treasurer.....Leland Ammerman, 75 Miller avenue, Sausalito
Convocational Presidents—
San Francisco.....H. W. Thorp, Jr., 887 Bush street, San Francisco
San Jose.....Jean Howard, 1132 Settle street, San Jose
Oakland.....Elko Hulley, Hotel Crall, Berkeley
Standing Committee Chairmen—
Financial.....William Battershill, Jr., 3145 Champion street, Oakland
Membership.....Colette Simondet, 1661 Bush street, San Francisco
Social and Song.....Mary Lucas, Trinity, San Francisco
Historian.....Charles Greenleaf, Montezuma School, Los Gatos
Asilomar Conference.....Grace Ferrier, Trinity, San Francisco
Athletics.....Jim Dodds, 2409 Grove street, Berkeley
Reporter to The Pacific Churchman—Phyllis Marie Chase,
Editor of "Bonds of Fellowship"—A. Frank Pillsbury, 2544 Twenty-fourth avenue, San Francisco

By NEWTON SWIFT

The Young People's Fellowship is a wide-awake organization that affords the younger generation its greatest chance of doing good and serving Christ. Arthur Chase, diocesan president has asked me to set forth activities and accomplishments of Incarnation Chapter, of which I have been a member for a number of years—being a member of the old Character Club of 1924, started by the Rev. Mr. Ford, which in 1925 was turned into a Young People's Fellowship chapter. Incarnation has been something more than a social group and has done real work.

The chapter meets every Sunday evening in the church hall after the church service. A business meeting is held, after which a social time is spent and refreshments are served. The chapter has organized a junior choir composed exclusively of chapter members, which sings at the evening service each Sunday, taking the place of the regular choir. Two male members of the chapter read the lesson and lead in prayers at the evening service.

On the second Sunday of each month a corporate Communion is held at 8:00 o'clock in the morning, after which breakfast is served by members of the chapter, various ones serving in turn each month. Average attendance at the communion and breakfast is fifteen.

The chapter is represented in the Sunday School, several members teaching and attending faithfully. The chapter has two representatives on the parish council, two members are on the vestry, one member leads a group of small boys in a junior scout organization and other members engage in special activities of the church.

The church attendance of this chapter is very good. Members may be seen at either morning or evening services and in many cases at both. Through the work of the Young People's Fellowship attendance by young people has been encouraged.

Last year members installed a \$50 stained glass window and this year have set a \$150 objective which is to be raised by Lent and turned over to the church.

Briefly this covers the greater part of the chapter's activities, though members help out with all church activities or work.

The new year is already upon us, bringing with it much old and new Young People's Fellowship work, which must be carried on by the incoming officers. With the new constitution now in effect we are all eager to make it one huge success, by accomplishing the most significant tasks which heretofore have been somewhat neglected, due to the inconsistency of our working plan. We want to extend our Young People's Fellowship so that the many small parishes, practically unknown to us, may be organized and be represented by full-fledged members of the organization. With this spirit in mind we should go forth with new zest and make the year 1930 outstanding in the progress of our young people, thus making it a happy new year for everyone.

The new diocesan council will hold its first meeting on Thursday, January 16, in the Guild Hall of Grace Cathedral. The retiring diocesan president will preside at the election of the diocesan officers and will administer the oath of office to them.

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By MRS. HUGH E. MONTGOMERY

The Daughters of the King take pleasure in wishing all a very happy and useful new year. We feel that the splendid message left us by Dr. Glazebrook will spur us on to greater achievements in our work of evangelism. His message seems particularly applicable to the ideals we strive to maintain. We will remember to often repeat the prayer he left with us: "Oh God give me an opportunity today and power to measure up to it." He said we are to here to do the work of bringing many to confirmation. If each daughter feels it her duty and privilege to bring as many candidates as her rector, what a splendid achievement this will be. If she has the spirit of St. Paul this can be accomplished. It will be well for us to remember Dr. Glazebrook's stirring words in challenging us to greater works in evangelism. He implored us to go out and tell the wonderful message and to bring all those who do not know Christ to Him, teaching them the outstanding truths. This should not be difficult for His is a message of hope and joy. We should first know our Saviour thoroughly, for we can't be soul winners without such knowledge. In reading our gospels over and over a new reality comes. Dr. Glazebrook spoke enthusiastically of the work the Daughters of the King are accomplishing.

It is satisfactory to note that the Daughters of the King gave the scholarship of \$350 to Enriqueta Pineda for half a term at St. Margaret's House.

It will be of interest to Daughters of the King to know that Mrs. Sidney Morgan, our provincial president, visited Martha Chapter in June and on her way home from the Synod gave an interesting account of several meetings of the Daughters of the King which it had been her privilege to attend. Mrs. Morgan brought fraternal greetings from the Daughters of the King of the Diocese of Los Angeles.

Sisterhoods and Community of St. Saviour—An Address Delivered to Woman's Auxiliary of Grace Cathedral

In order that you may understand more clearly the principle of our life. I should like to talk to you first on the subject of sisterhoods in general. Sisterhoods are an established and recognized institution within the Church. They are not a new and modern idea of organized religious activity. In every age there have been holy women who have accepted the call to endless service—as the vestal virgins of the early Roman civilization, priestesses of the Greek and prophetesses of the North countries—but in the Christian civilization alone do we find that inspiration and fulfillment of a life whose service is perfect freedom. First of all, this life is a voluntary act of self-dedication of all who seek to enter a religious community and the motive that underlies this self-dedication is a humble desire to follow in the footsteps of our blessed Lord, that in a life dedicated to him in prayer and good works we may show forth the love of God and the love and praise due almighty God is found in the outward manifestation of our life and habit. It may seem to the world that we have chosen God but it is God Who has chosen us to do a work of prayer and good deeds. We have only responded to His call that we may show forth God's praise, not

only with our lips but in our lives, by giving up ourselves to His service and by walking before Him in holiness and righteousness all our days and as a guide in this religious life the counsels of poverty, chastity and obedience which our blessed Lord set forth in the gospels are the foundation of our life. Now the life of the counsels is just our freedom and protection from all worldly anxiety, that we may more fully unite ourselves to our blessed Lord, to do his will. God's will for us is expressed in the rule and constitution of the community of which we are members and though a community be made up of individual members we are one in a united life of consecrated service.

The Community of St. Saviour has been established in this Diocese for twenty-eight years. With the sanction and approval of the late Rt. Rev. William Ford Nichols, our late reverend mother foundress was trained and prepared for this life and work in the Sisterhood of the Holy Nativity and the Community of St. John the Baptist. To have lived with the late reverend mother was a daily revelation of the love and calm quietness of the working of God. Her work in silence goes forward and is rather felt than seen.

For twenty-two years we have had the care of the children of the Maria Kip Orphanage. For the last ten years our house has been their home and the word "convent" is only the name of the dwelling place where two or three are gathered in the Lord's name. Here children live a simple, Christian life. A regular time for rising, wholesome meals at a set time each day and the same hour for retiring every night—this same evenness of life for the growing child makes for a steady, healthy growth and this health of the body is so necessary for the moral and spiritual growth.

We felt that the children needed the recreation of outdoor life in the summer—a San Francisco summer is too cool and apt to be foggy. At Rio Nido, on the Russian River, we have about an acre of land where there are two cottages, several sleeping porches, a large screened-in play room and an outdoor chapel and dining room. There the children enjoy the advantages of eating, sleeping and playing outdoors all day for the vacation period. Such a vacation builds up a resistance against winter disease germs which seem to be so ready to take possession of the small and weak. For us it means a great deal of extra work and anxiety but the benefits for the children are so great and noticeable that we feel it is well worth while. The upkeep of this property is made possible through another phase of our work—the sale of devotional cards, Christmas and Easter. We first started this as a missionary effort to place before our Church people greeting cards which conveyed the Christian spirit of love and sympathy. That is still our aim and as a missionary effort it is now two-fold in its outcome. You are helping us to build in each child a temple of the Holy Spirit and children who will one day stand before the very presence of God. Secondly, you have the opportunity of sending your personal message of the knowledge and joyful acceptance of a Saviour.

Another work which we do is in the altar bread department. Each day after the children have gone to school and we have had time for prayer and meditation, sees us busy at some work—for we have a common round and the trivial tasks such as washing, cooking and marketing. The altar bread must be baked each day, as we have orders from up and down the Coast, as well as a regular mailing list. A smooth dough and an even heat must be maintained in order to get the best results and this calls for concentration on what we are doing. After the sheets of bread are made they must be put aside to moisten so as to be ready to cut for use. It might be of interest to know that the boxes in which we pack the altar bread come from New York—California wood is too fragrant and would cause the altar bread to have a peculiar taste; therefore, we had to find wood from another part of the country. We get these boxes knocked down and have to put them together but we are able to cut the boxes to any size, even for our smallest order. This department is self-supporting and gives us a little income which is used to meet chapel expenses.

This is a brief resume of our life and work and I may put before you a few of our needs. There are vacancies in our household. Then any of the many little extra things which add so much to the happiness of childhood—such as candies, jellies, books and scraps of material for doll clothes—would be greatly appreciated. Lastly, we need the encouragement of kindly interest and prayers.

The New Christian Adventure—A Challenge to the Church of Today

By J. H. OLDHAM of London, Secretary International Missionary Council

The outlook which may be described as that of secular civilization is a far more formidable challenge to Christianity than any of the non-Christian religious systems. It is no mere academic theory or speculative philosophy. It is intimately associated with the creative forces of the modern world. It is not a body of traditional beliefs to which men pay an outward and respectful homage while their real interests lie elsewhere. What we have to reckon with is the assumptions underlying and bound up with the living forces which are here and now building up the world in which we live.

The secular view presents itself to men, not simply as one of several rival philosophies but as the explanation and interpretation of the creative forces of their actual world. It possesses all the prestige derived from the dazzling achievements of natural science. It finds allies in the new opportunities for enjoyment and the new avenues to wealth and power which modern science has opened up and which have so powerful an attraction for the natural heart of man.

What are some of the main issues which secular civilization raises for Christian faith?

In the first place, powerful and influential voices are proclaiming today that it is no longer possible, nor necessary, to believe in God, at least in any personal sense. In illustration, two books out of many may be cited, which have had a wide circulation in Great Britain and America—H. G. Wells' "Open Conspiracy" and Walter Lippmann's "Preface to Morals." Both books are concerned with the betterment of human society. Both are inspired by a serious and lofty purpose. Both maintain that the service of mankind needs the driving force of a religious motive. Both are agreed that it is necessary to abandon belief in the personal God. Mr. Lippmann asserts that a fundamental choice is necessary; there must be a complete break with the theocratic idea, in order that the way may be clear for the only form of religion that is possible for the modern man. Mr. Wells is equally clear that religion in the future can only be the service of humanity, detached from any belief in a personal God.

The achievements of modern science in the fields of physics, chemistry and biology obscure from many the thought of God as a living force in the world. The modern mind finds it difficult to reconcile the kind of world which science is revealing with faith in the God and Father of our Lord Jesus Christ. There is a strong drift today in the direction of seeking to find the spiritual values of life in an analysis of the life and development of society. In wide circles this tendency has become dominant. To those who have come under its influence the idea of God appears unnecessary and irrelevant. Their attitude finds expression in such remarks as "The kind of God you have in mind is utterly negligible to me."

With this loss of belief in God goes the abandonment of belief in a divine purpose for the world, in any cosmic significance of human life and conduct, in personal immortality, in prayer and worship and in the proverbial ordering of the life of individuals and of society. It needs but little reflection to realize how immense are the spiritual values which thus disappear from human life.

Again, the scientific method relies on experiment, and it is therefore natural for those who live in a world in which the application of the scientific method has brought about such dazzling transformations to look to experiment in individual and social conduct as the supreme means of discovering truth. The modern temper is in revolt against authority. It is necessary for us to explain and vindicate the grounds on which as Christians we accept Jesus as Lord and Master, as arbiter in matters of conduct and our guide in life. We have to show in what sense He is an authority and in doing that we have to meet the difficulties which have been raised in connection with the accuracy and trustworthiness of the historical record.

This means that we need to find an entirely new approach in presenting the Gospel to those important and growing classes, in West and East alike, who have come under the

influence of the modern scientific temper. The presentation of Christianity in the past has been in the main on an authoritarian basis. It has been an exposition of the teaching of the Bible and of the Church. This has been natural, since Christianity rests on an historical foundation. If the historically given element in Christianity is surrendered or ignored, there is little left of what Christianity has meant to generations of men and women in the past. But, however strongly we hold and believe this, it is still necessary to recognize that a new approach is needed to the classes we are considering. In the past we have been addressing audiences, uninfluenced in the main by the "acids of modernity," whose conscience was on our side. Today the conscience of the large classes who stand outside the Church, or at least their sense of truth, is against us. They sincerely question our authorities and our assumptions.

In the third place—and perhaps this is the most important task of all—we have to show to the modern world what the Christian life really means. The great difficulty here is the complexity of modern life. The civilization which has grown up as the result of applied science is largely and increasingly impersonal. The relations between human beings have become so complex, impersonal forces have come to dominate human society to such an extent, that ethical action has become increasingly difficult. Vital Christianity finds its expression in personal goodness. In the simpler conditions of an earlier society a man's goodness could be exhibited over practically the whole range of his activities and relations. But in the more complex conditions of the Great Society, in a great part—perhaps the larger part—of the activities in which a man is engaged, it is not possible for him to manifest his goodness in the same way, inasmuch as the conditions do not permit him to be good alone. He is compelled to act with others. In this impersonal modern society, personality tends to be dwarfed. Christianity is a religion of personality and if it is to be a vital force in the world today we can not escape the necessity of working to bring about a state of society in which personality has a larger opportunity of expression than in the society of today.

It is necessary, on the one hand, to define more clearly the Christian attitude toward values of secular civilization. These have little place or recognition in the New Testament. Yet few Christians would feel it to be inconsistent with the

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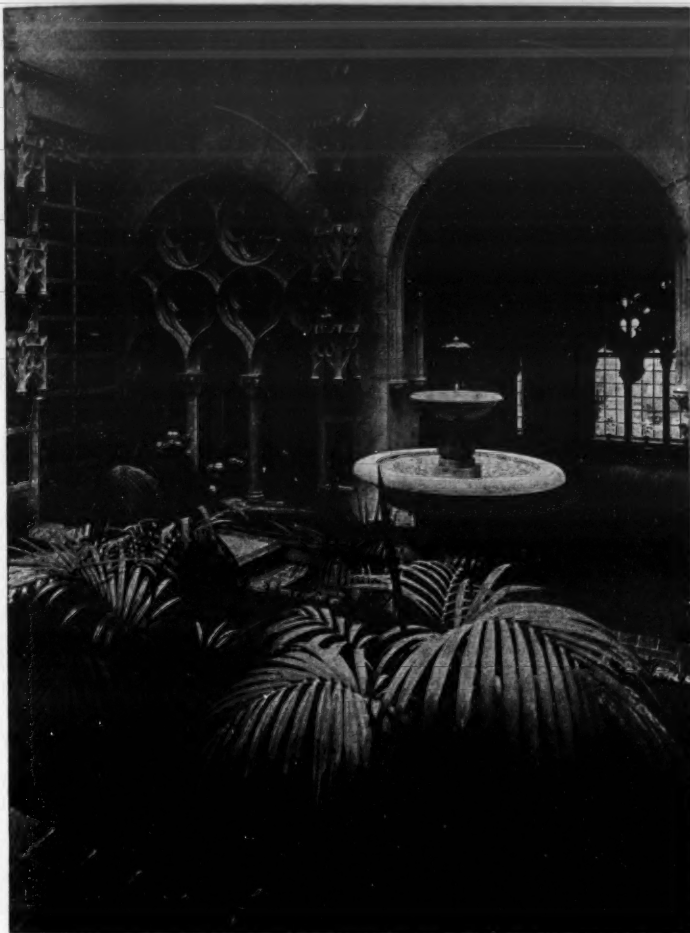
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spirit of Christ to recognize that many of the activities and achievements of secular civilization represent genuine human values. A religion which is to be real to men must offer to them a religious interpretation of the activities in which most of their life is spent and of the ends to which their energies are in the main directed. In the Christian view, the good things in secular civilization are God's gifts and are to be received thankfully at His hand. They should call forth our worship. We need today a Church that sanctifies the values of secular civilization by lifting them up into worship, a Church which seeks to make all genuinely creative activity consciously, what it is unconsciously, an act of worship to God the Father.

On the other hand, religion will prove its reality not only by giving a deeper spiritual meaning to the goods of secular civilization, but still more convincingly in its attitude to the loss of them and in the voluntary surrender of them for higher ends. If there is one thing in the world that is indubitably real, it is suffering. Baron von Hugel, one of the greatest Christians of our time, wrote to a friend who was in great pain, "When the attacks come to you, say to yourself, 'This is real. God is allowing me to taste a real experience.'" Suffering touches life to the quick. While men today are inclined to question the reality of current religion they do not doubt the reality of Christ's life. His hold over men rests on His willingness to pay the utmost price. "In heroism we feel," as William James has said, "life's supreme mystery is hidden." Great as are the difficulties arising from the historical element in Christianity, its strength lies in this contact with concrete reality. Here in the world of time, in a human soul and body, evil in all its blackness was met and overcome. Here we touch the depths of reality. If the new Christian adventure is going to mean anything, it will bring us sooner or later to the Cross and acceptance of the Cross will be the supreme proof that our religion is real.

While the answer to the challenge of secular civilization must be first and foremost a new adventure of life, the adventure must include an adventure of the mind. It can be an

adventure of the whole personality only if the Christian life is accompanied by a reflective interpretation of the implications of that life and if this interpretation is to reach those large classes who stand aloof from the Church, it must be given in a language which is familiar to them and which they can understand. While the witness of Christian lives is more potent than any intellectual statement, clear intellectual statement in the full light of modern knowledge is necessary to remove those inhibitions which hold men back from embarking on the Christian adventure, lest by so doing they should sacrifice their intellectual honesty and turn their backs on the realities of life, which all that is best in them tells them they must frankly and fearlessly face. It is impossible that those who have the popular ear should proclaim widely and insistently that Christian belief is irreconcilable with modern knowledge, without an intellectual climate being created in which it is hard for Christian faith to remain robust and vigorous. We can not have a world-conquering Christianity, so long as the Christian mind is divided against itself, and men try to keep their belief in God in a compartment of their mind, while with the rest of their nature they share in the activities of a society based on assumptions that leave no place for Him. If the Church is to fulfill its world mission, it is necessary to meet far more boldly than is now being done the challenge of secular civilization.

The challenge is not at present being adequately met. The books that are needed to answer the questions in men's minds are not being produced in sufficient numbers nor of sufficient quality. The general public of thoughtful readers will find far more books that deserve to be read written from the standpoint of scientific humanism than they will find expositions of the Christian view written out of the same intimate contact with the realities of the world today. There is a great task to be undertaken by Christian thinkers—not an isolated effort but as an integral part of a new adventure of life and of deepening of spiritual experience on the part of the whole Church.

Lines from a Crank's Notebook

A disposition of the times is to find a way to do what one pleases. Compromise is an old art modernized to justify things religious as they are.

The days are becoming very jazzy. Music is now spelled syncopation. Shakespeare has been elbowed off the stage by vaudeville.

Now pictures talk. Verily, what romances would be revived if the family album should become vocal!

Boys and girls need no longer be pestered with the practice of five-finger piano exercises—Friend Radio has come to the rescue.

Ecclesiastical propriety will soon have to be revised to make canonical the catechetical method of entertaining our congregations. Even the galleries would be crowded if recourse were had to the curiosity stimulant in such quizzical headlines as: Has the Devil's Tail Yet Grown Long Enough to Reach Around the World?

One does not need to trifle with a mule's caudal appendage to get a "kick"—just read the front page of our current dailies.

Notwithstanding up-to-date-ism, it is a mark of divine afflatus to adapt truth eternal to modern thinking, with a view to correcting erratic modes of living.

All of which the writer begs to initial—W. M. B.

Palms and flowers growing in a columbarium, under huge skylights which slowly roll back, opening the lovely gardens to the sky; here in fair weather is the open air, even as it would be in a great cemetery, and in stormy days protection—these are new things from the hand of a famous woman architect and executed in stone and steel in the East Bay.

In Morley's "Modern Characteristics" is the story of an Irish member of parliament who, reading from a pile of manuscript which seemed to be good for at least five hours more, was asked by the speaker if he could not give the pith of it. "The pith of it?" cried he. "Sure and it's all pith!"

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